THE PACIFIC

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THE LOVE OF GOD.

God's boundless love and arching sky
Above us when we wake or sleep,
Above us when we smile or weep,
Above us when we live or die.

God's patient love! Misunderstood
By hearts that suffer in the night,
Doubted—yet waiting till heaven's light
Shall show how all things work for good.

God's mighty love! On Calvary's height,
Suffering to save us from our sin,
To bring the heavenly kingdom in,
And fill our lives with joy and light.

God's changeless love! The wandering one
Forsakes, forgets, dishonors; yet
Repenting, going home is met
With no reproach—"Welcome, my son!"

God's endless love? What will it be
When earthly shadows flee away,
For all eternity's bright day,
The unfolding of that love to see?

—Maltbie D. Babcock.

THE PACIFIC

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PACIFIC COAST NOTES.

Our Oregon correspondent makes note this week of the work on the Pacific Coast done by the Rev. B. S. Winchester, called recently to an editorial position with the Congregational Sunday School and Publishing Society.

The Pacific Coast Congregational Congress will convene in Portland on the 28th of July. It is to be hoped that a large number of Californians will plan to attend it. Washington, not being far away, will send a large delegation undoubtedly.

The Rev. George E. Soper, who went a few months ago from Pilgrim Church, Pomona, to a pastorate at Nashua, New Hampshire, has been critically ill, but it was thought that the danger point had been safely passed early this month.

Southern California has resolved to undertake something large and satisfying in the way of Kingdom Extension work. Read what is said about it in The Pacific, this week under the caption "Lining Up to a Big Job." Also in "Southern California Notes." Laymen down there are waking up and intend to awake to their opportunities and responsibilities the whole Church in our Southland.

Eugene, Oregon, is pointed to now as a fine monument to the "No Saloon" position. The population has more than doubled in three years, "and very largely because it is so fine a place in which to live since the saloons have gone. And according to the testimony of the Commercial Club of Grant's Pass, Oregon, that town has been benefited rather than hindered by the driving out of the saloons. Among the evidences is an increase of nearly 600 in the population during the last year.

The Temple Baptist Church of Los Angeles secures, after a second call, the Rev. Dr. Brougher of Portland, Oregon. Dr. Brougher has been exceedingly popular in Portland, and has preached for years to crowded houses. A writer in the Pacific Baptist says: "It is needless to speak of the deep sense of loss that is felt by all the Baptists of Portland and virtually all the Baptists of the State of Oregon, for there are few who have not come to have a personal love and admiration for the gifted and popular pastor who has for the past six years been preaching the old gospel with a new power and attractiveness, to the vast throngs that have crowded the White Temple in all kinds of weather and in all seasons of the year. One could hardly listen to the sermons from night to night without a growing conviction that the gospel message is one of joy and good cheer, nor without wishing that there might be a larger number of men with a genius of the same kind who would consecrate their gifts to getting the attention and winning the hearts of the thoughtless multitude."

The California Voice says that the Church could kill the saloon if it would resolve so to do and act accordingly: "In the seven leading Protestant denominations in the United States there are over three million and a half voters. Counting the smaller denominations there are, perhaps, a million and a half more which would make 5,000,000 voting church members of Protestant faith. That would give us 4,700,000 church members who voted—if they voted at all last year—for the liquor traffic and against the Church. That is, they voted for the party nominees of the parties that license the liquor traffic—voted the same ticket that the saloon keeper, brewer, distiller, gambler, procurer and all the vicious element voted. To educate the people, break down party prejudice and awaken conscience is the work now to be done by the Prohibitionists." The Voice is correct in its assertion that it is in the power of the Church to kill the saloon. The difficulty of getting the Church to unite against this one evil lies in the fact that there are other interests than that of temperance calling for the votes of Christian people. If it were possible to get people so aligned as to render possible the striking of the saloon a death-blow without neglecting and perhaps killing other interests, there are many who would ally themselves quickly with the Prohibition party to bring that about. But the saloon is losing ground steadily now, the country over, through the vigorous non-partisan movements against it; and in that good work it is the Church, through the Christian men and women composing it, that is leading.

The story of the coming of the railroads, to the western lands, and the prosperity that followed in their train, has been rehearsed so often that a new chapter must indeed be brilliant to claim attention, says a writer in Putnam's Magazine. Such a chapter, however, he finds in the forthcoming railroad development of Central Oregon: "The story of the coming of the railroads to the western lands, and of the prosperity that followed in their train, has been rehearsed so often that a new chapter must be indeed brilliant to claim attention. Such a one is furnished by the forthcoming railroad development of Central Oregon. Primarily, this is the heart of the largest territory in the United States without a railroad. Within the actual State boundaries are some 50,000 square miles entirely devoid of transportation facilities. Taking into consideration Northern California, Nevada and Southwestern Idaho, the 'railroadless' land reaches the astounding total of 56,000,000 acres. Think of an area the size of New England, and the equal of New England in natural resources, practically isolated from the world of commerce, and this in the most progressive region in the far West! Let the man who says

'all the cheap land is gone,' and him who complains that the West is 'crowded,' consider that in one Central Oregon county alone a million and a half acres of free government land await the coming of the home-makers. And be it known that this huge and almost untouched empire is no barren waste, but a land of opportunity. Within its boundaries are to be found the finest belt of pine timber left in the West, a river unequalled for its enormous and inexpensive water-power possibilities, hundreds of thousands of acres of virgin wheat land, several great irrigation projects, and virtually unlimited agricultural, cattle, sheep and dairying opportunities. One may well wonder how it has come to pass that this vast empire has been left a dormant oasis, surrounded by rapidly developing regions where transportation is not unknown."

CHRONICLE AND COMMENT.

One hundred and twenty of the 469 Chinese now studying in this country are Christians.

Pittsburg car building companies have booked more than $55,000,000 worth of orders for 1910.

Fifteen thousand more persons were at work in the factories of Rhode Island at the close of the year 1909 than were at work at the close of 1908.

The offerings of Protestant Christendom for foreign missions in 1909 amounted to $24,613,000, a gain of $1,767,000 over 1908. Seventy-one per cent of this gain was in the United States and Canada.

The wife of Baron Uchida the new ambassador from Japan, is a graduate of Vassar. She is a member of a society in Tokio which has for its purpose the education of Japanese women along all modern lines.

The Rev. J. D. Nelson, who came home a few weeks ago from China, after fifteen years' missionary service in that country, speaks of China as a slumbering volcano. He says that it is a general opinion in China that an uprising greater than the Boxer uprising will occur ere long.

Plymouth Church, Brooklyn, unveiled recently a second series of memorial windows representing events in American history. Among the things pictured are: The land of the first minister in New Amsterdam, the open-air meeting of the students of Williams College from which sprang our American missionary work, the settlement of the Puritans at Hartford, and the coming of Roger Williams to Rhode Island.

Believing that fully fifty per cent of unhappy marriages among young people of the working classes are due to the wife's ignorance of the simplest duties of domestic life, philanthropic women of New York city and Pittsburg are organizing a "Wifehood Guild," in which instruction in the duties of the household will be given for a nominal fee. In a suburban home the guild will teach cooking, housekeeping and nursing to a school of 100 young working girls who will live in the institution during the six months' course. The fee will merely cover expenses. Women doctors will lecture on physiology and medicine, so that the students may have some knowledge of the cares of motherhood.

Concord, Massachusetts, is raising money for a statue of Ralph Waldo Emerson. Twenty thousand dollars are asked for. The committee says: "Every year brings an increasing number of pilgrims to Concord, who are drawn there by their veneration for Ralph Waldo Emerson, and who see his house and the places which he loved, and find no fitting image of the man. It has seemed to many that this want should be supplied, and that the wide circle of men and women who are indebted to his teachings would be glad to join in erecting a statue of Mr. Emerson in the town from which he sent to the world the message which has done so much to uplift humanity and where he lived and died."

Nearly two-thirds of the young men in the department of Arts and Sciences of Oberlin College are working for part or all of their expenses. Among the employments are the following: Waiting on table in the college boarding houses, washing dishes, serving as chaplain in the dormitories, caring for lawns and furnaces for citizens of the village, working as stenographers, clerking in the stores and hotels of the town, serving as janitors of the college buildings, and working as agents for firms selling household utensils, etc. One man owns and runs a barber shop; another conducts a secondhand bookstore; one man makes a good income from an orchestra which he conducts and which furnishes music for the college dances, receptions, etc.; one man conducts a laundry which brings him in a very good living; several men have organized newspaper and magazine agencies; several students add to their income by furnishing roomers to private families in the village; two men rented a house for the current year and are subletting rooms to students; one man has rented a plot of ground upon which he has laid out tennis courts, and gets a good income from the rental.

A two-year course in agriculture has been arranged for in Columbia University, New York City. Students will be instructed in green-houses and gardens how to grow fruits, flowers, and vegetables of various kinds. Every branch of farm activity will be taught. A prospectus of the course, recently published, gives some of the reasons why Columbia has decided to invade this new field of technical education: "In many townships of New York State more than one-half of the farms are for sale because of the desertion of those farms by the young people and the difficulty of obtaining labor. In one well-known town but three hours from New York city there were shipped at one time to the New York market annually over one hundred carloads of potatoes, but in recent years potatoes have been imported by these farmers and others with the high cost of transportation added. Not only are the rural interests of New York State suffering from these uneconomic conditions, but New York city, with its millions of population, is equally affected by the high cost of many food products that should be grown on near-by territory. Coupled with this problem of the decadence of rural production and activity is that of the overcongestion of the city. The millions of population of the metropolitan district have opportunities for preparation in almost every line of industrial, commercial and professional calling, but practically none for securing a training in agriculture There is an increasing need for a proper training that would insure successful careers to those who wish to turn to country life."

A SIGNIFICANT MEETING.

Conference of Catholic Priests and Protestants'

There was held recently in New York city a highly significant meeting—a conference between some Roman Catholic priests from the Northwest, and the secretaries of one of the missionary societies of a large Protestant denomination. The conference was sought by the priests in the interests of the Roman Catholic people coming from Europe to this country, and who are in great part lost from the Church in removal.

The Boston Transcript says: "During a recent sixteen years the number of European immigrants was 9,162,777. A very large proportion of these newcomers to the United States were, when they left home, communicants of the Roman Catholic Church. But during the same sixteen years the Church named increased its communicant list in America by 5,837,434. What became of the Catholic immigrants? Where is the natural increase of those already here?

"It was that situation which led the Roman Catholic priests of the Northwest to seek the conference with the Protestant secretaries. This conference between Catholics and Protestants marks an era in the religious history of America. It is held to be a part of that unity of action which is coming to be the rule in all Christian bodies. While the priests were interested primarily in the immigrant, the conference had not been in session a half-hour when they discovered two other matters or questions on which there was perfect agreement. One of these was the doctrine of Christ's divinity, and the other the necessity for the preservation of the home through the lessening of the number of divorces. In the conference the figures just made public concerning the number of divorces applied for in the courts of Philadelphia were quoted. If Philadelphia had sunk so low, surely, said one of the priests, it is time that Catholics and Protestants get together and fight together the great and rapidly growing evil.

"The significance of the conference, and the difficulties growing out of prejudices which surrounded it, impressed themselves upon both Catholic and Protestant members. So much was this the case that it was agreed that the names of the priests and of the secretaries should not, for the present, be made public. Misunderstandings enough exist already. Indeed, a not small part of the second conference session was taken up discussing common impressions of each other. The priests said they often heard disparaging things concerning Protestant leaders, but that they did not believe all of them, and when they found some of them to be true they did not believe them to represent the great Protestant public opinion. On their part the Protestant secretaries said they did not credit the stories of double dealing so often put forth concerning the atholic leaders. So frank were the confessions on both sides, it is said, that a nearer approach to common effort was arrived at than had been deemed possible by either side before the conference began.

"On the part of the Protestants, who are men of large experience in dealing with missionary work in the West, it wast stated that great numbers of Catholic people come to Protestant churches, and that a few Catholic priests, especially Italians and Germans, offer themselves to Protestant bishops and pulpit committees. Not nearly so many of those who seek to change are bitter against the body they would leave as is generally supposed. It is a case of people seeking the gospel, and not caring so very much by what route it be reached. Any attempt to attract converts was disclaimed. It was agreed that if Protestants and Catholics co-operate more than twice the strength and influence can be exerted.

"On the Catholic priests' part it was stated frankly that thousands of foreigners, Catholics before leaving Italy and other European countries, coming into the American Northwest, are lost to their Church. That is bad, said the priests, but it is even worse from the fact that most of these people drift into infidelity. Later follows private dishonesty and, where they enter public office, public graft. The opinion was expressed by the priests that both the Protestant and Catholic Churches fail with the prosperous man he has little use for religion. He is self-reliant and given to personal gratifications of his ambitions. He is not missionary, but lives largely for self. Even his wife must not come between him and his pleasures, and that feeling adhered to leads to the divorce court. The priests agreed that so many are the people who are outside of organized Christianity that the wise course is for Protestants and Catholics to cease emphasizing differences and to engage in a common campaign against unrighteousness and godlessness. They said that if they and Protestants were better acquainted, most of the differences now supposed to exist would vanish.

"The outcome of the meeting was an agreement on the part of both priests and secretaries to study conditions of the other, and to see in what measures there might be cooperation. That done for a time it was agreed to hold another conference, and thereafter to enter, it may be, upon a policy of public education which will, in time, banish some of the prejudices and admit of larger common effort. On neither side was there in the conference any sacrifice of doctrinal position, or anything with which official organization can take cognizance. The conference is regarded, however, as marking an era in the present realignment of religious conditions in this country.

LINING UP TO A BIG JOB.

W . N. Burr.

One of my young men in a former parish has spent the last two summers with the United States Boundary Survey in Alaska, and has written me a number of letters filled with stories of his adventures. His work has sometimes brought him to places that have required no small amount of endurance and courage, and at one time he wrote: "There is one thing about this work that is a source of great gratification to me, and that is that it takes a **man** to do it; and as I am able to do my little part, I feel that I am one!"

Speaking to a company of ministers recently, Paul Brown, of the State Christian Endeavor Union, said: "Use your young people in a big way. The high-school boy will line up to a big job!"

From this it would seem that **young** men of this day are not all of them looking for a soft snap. The **man** in them demands a job that has something more in it than the point of least resistance. And men who are somewhat older grown do not always lose this delight in a strong

man's tilt with a piece of hard work, as they drift along through middle life and beyond it.

It is quite possible that Tuesday, January 11, 1910, may drop into the list of memorable historic dates in the annals of Congregationalism in the United States; for on the evening of that day a band of about one hundred and seventy-five Cogregational men of Southern California met together in Los Angeles at a banquet that had been arranged by the Missionary Committee of the Congregational Brotherhood, and after a careful consideration of the matter pledged themselves by a standing vote to stand behind and push a movement to raise $100,000 among the Congregational churches of Southern California during the year 1910 for the work of the seven Congregational missionary societies. And it was the laymen of the churches that lived up to this big job. There was a sprinkling of pastors in the company, and two or three superintendents of the "Benevolent" societies; but not the voice of one of them was heard in address or discussion, save to ask a question or two, except that of the presiding officer, who is both a pastor and president of the Congregational Brotherhood of Southern California, and that of Rev. George Irving, chairman of the Missionary Committee of the Brotherhood, who is a newly-fledged minister from the ranks of an active business life.

"Two Million Dollars for Congregational Missions in 1910!" is the slogan, and Southern California's apportionment is about $48,000. "We ought to make it $100,000!" said chairman Irving, with a consecrated business man's confidence and courage; and Judge Curtis D. Wilbur, cool-headed, judicial, strong in a well-poised manfulness, arose and moved the adoption of this recommendation; and the affirmation of the men placed on record a unanimous "we-can-if-we-will" vote.

But the vote did not come until the matter had been well threshed out by strong laymen who, to use the words of another, "have been willing to give the same quality of thought to the solution of kingdom extension problems that we give to our own business."

The presiding officer was Rev. Charles H. Seccombe of Santa Ana. After brief introductory remarks, he introduced Dr. Charles Lockwood of Pasadena, who spoke on "Moral Leadership of Christian Men." He referred to the oft-heard remark that "it is impossible for one to do business today and live up to high moral standards," and said he could not agree with this dictum. "If one puts character above money he **can** succeed in business, though without doubt the difficulties are great."

Mr. W. H. Howard of Riverside, speaking on "A Business Man's View of Missions," noted the difference between "a banquet in the days of the early Britons and our banquet here tonight" as "a result of foreign missions." He told of a Filipino in his native land injured by a falling tree, who was dragged into a shack near by, and left there to care for himself. Two weeks later he was found by an American, who interested himself in the case after the manner of the Good Samaritan. All that time the injured man's employer had been living just across the street, but had not once gone to see him. "If a man should be run over by an automobile on the streets of Los Angeles tonight," said Mr. Howard, "he would be taken at once to the Receiving Hospital and cared for. Go back to find the secret of the difference and you come to foreign missions. When the first foreign missionaries from America went out one hundred years ago they knew little of the world compared with our knowledge of it—in many ways their outlook was narrower than ours. The world has opened to us—and Christian missionaries have been the leaders in clearing the way. We ought to spell "missions" with a big M in these days, for we have opportunity and equipment such as the world has never seen before."

Mr. Fred M. Wilcox, of La Manda Park, the Conference Treasurer, spoke on "God's Dollars." He said when he came here a few years ago he thought of this section only as a delightful place in which to live. Later, he found the **resources** more wonderful than he had dreamed, and he was enchanted by a vision of plenty, comfort, wealth. Many educational institutions have been reared, adding **polish.** But to these possessions must be added personal devotion to God; and that includes the proper administration of the money that comes to our hands, to be used at our will. The dollar is not merely a thing for man's convenience; it is God's dollar, and is rightly used only when God's claim is recognized. In the olden time the people were instructed to bring to the Lord tithes of their flocks and herds—now it is the dollar-tithe that is called for. How much better God's work might be carried on if only the tithe were insisted upon and brought in! It would increase our Congregational income fourfold. "The practice of tithing my income," said Mr. Wilcox, "has brought to me a return blessing in dollars and cents, as well as the blessed assurance of Divine approval for having administered a trust honestly. Render to God His dollars, and He will not fail to send the return blessing."

Then the guest of the evening, Mr. William H. Lewis, of Seattle, Washington, President of the Congregational Brotherhood of America, was introduced. He began his address as any leading business man of the city of Seattle, as he is, would be expected to do—with a playful reference to the friendly rivalry between Seattle and Los Angeles; and he acknowledge Los Angeles to be still in the lead—"and, though we had hoped to start this layman's missionary campaign to raise the $2,000,000 asked for this year by our Mission Boards, here you are, ahead of us again. You are firing the first gun, and the echo of your action here tonight will go throughout the country.

"A few years ago a group of business men went abroad to study missions. After the great meeting in Shanghai the Presbyterians and Baptists were found to be ready to enter upon a forward movement in their foreign work; but the officers of our American Board,—the oldest foreign missionary society in America, that has been making such a splendid record now for one hundred years—had to say 'we cannot go forward, but instead we must retrench because of debt! Then the Congregational business men began to take hold, and they systematized the giving, and pushed it, through the Together Campaign. And now the laymen of the church are going into this thing with all there is in them for Christ and the extension of His Kingdam.

"We have been inclined to say 'we **have** to pay to support our church—pastor's salary, equipment, supplies, janitor, music and all that; but we don't **have** to give to missions.' This is an entirely wrong view. We are just as much under obligation to support our missionary work as we are to support our own church. We need to learn to

pray, we business men. And when we have looked God in the face, and talked with Him about our obligations as men identified with His kingdom, then we see how wrong we have been in the estimate we have placed upon missionary work.

"When Dr. George Adam Smith, the eminent Scotch theologian, was in Seattle last summer, he told a story of a colored preacher whose church building had been greatly weakened by an earthquake. The old parson repaired the building as well as he could, and tried to go on with his work. One day he met Mose. 'Mose, you done neglec' de chu'ch lately—whar you been?' 'Been 'fraid of dat chu'ch, pahson, hit's mighty weak sence de earf-quake.' 'But, Mose, ain' you trustin' de Lo'd no mo'?' 'Yes, pahson, I'se trustin' de Lo'd, same's eveh, but I ain' foolin' wid Him!' Men, we have been fooling with the Lord, paying our money for theater and concert tickets, and for all sorts of things for personal gratification and pleasure,—playing with the Lord's money, with God's dollars. Now what we should do, as business men, is to readjust our own giving, and put our business heads together and plan to work the plan that has been laid before us for an advance along all lines of our missionary work. We must get out and go after the individual giver—not merely ask our pastors to announce missionary offerings from the pulpit.

"And we should not encourage a man who is plentifully supplied with this world's goods to stop with the tithe, in his giving. In general, some such rule as this is not unreasonable. When my income is $1,000, I will give one-tenth. As my income increases I will increase my giving by a large ratio.' Some one will say, 'I have no stated income.' Well, my friend, do you stop supporting your family because you have no stated income? Why are we not under obligation to borrow money that we may help to support Christian missions, as well as borrow money to meet other obligations?

"Making money for God is a part of Christian service to which some of us are called. Here are four young fellows in college, all of them on fire for God. One of them plans to enter the ministry. Another to go as a foreign missionary. The third is led into Y. M. C. A. work, to save young men. The fourth feels that his ability leads him to enter a business life, that he may make money for Christ. The first goes to a Home Mission field, and puts his life into the life of people poor in purse, and often poor, too, in both reach of outlook, and in spiritual discernment. And he helps them to a larger life. The second goes to China, and battles with conditions there to put in an entering wedge for the kingdom. And the third spends his life pleading with young men to open their eyes to the dignity and worth of their manhood, and to bring them to Christ, the young man's only Saviour. And the fourth makes money, as a Christian business man, and he sees to it that Jesus gets His share of his income every year. Now, men, the Student Volunteer Movement furnishes the men for the work of Kingdom Extension and the Layman's Missionary Movement must push for the money. How many of us are members of the Ananias Club? What was his sin? What was it that tugged back of his lie? He kept back part of the price of his land that belonged to the Lord! The day has come when we ought to have all over this land of ours a Barnabas Club, named after that noble son of consolation, who, having land, sold it, and brought the money and laid it at the apostles' feet."

At the conclusion of Mr. Lewis' address, Chairman Irving made the strong appeal recommending that Southern California's apportionment for 1910 be doubled, and in moving the adoption of the recommendation Judge Wilbur said: "So far, we have never asked for enough, nor have we been asking aright. It is the systematic appeal that brings results; and we should make our appeals for missions as for something worth while. And there is such a thing as being most unpractically practical. We have sometimes been so very 'practical' that we have been very unpractical. It is time that we Christians, who talk much about faith, should step out on our faith."

It was just here that the vote was taken to adopt the $100,000 recommendation.

Further brief addresses were made by Mr. H. A. Wheeler, Field Secretary of the Brotherhood; Dr. McMasters, President of the Los Angeles First Church Brotherhood; and Attorney D. A. Schweitzer, Secretary Southern California Brotherhood. Then by a standing vote the men pledged themselves to push in their own churches an effort to interest other men, and to devise plans for doing all that can be done in every church and community.

The Doxology was sung, and those men left that banquet-room with something like Maltbie Babcock's great thought burning its way into their souls. "It is true, and it is a comfort that it is true, that the giving of a glass of water can please God, and the sweeping of a room can glorify Him. But woe be to us if we are content with small service. Too much thought of little things belittles. We should 'attempt great things for God.' Caleb said, 'Give me this mountain'; Mary broke the alabaster box that was exceeding precious; the disciples left all to follow Jesus, and counted it joy to suffer for His sake. Let us not be easily content. The note of heroism should be in our battles with sin in our speaking, in our giving, in our serving. Our King deserves and expects kingliness."

ADVENTISTS THE FOES OF CHURCH AND STATE.

G. L. Tufts, Ph.D.

It is against the principles of the writer to cast reproach against any branch of the Church of Christ. But there are many "isms" in the world that wear the garb of heaven to serve the devil in. "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven." We have been driven to the conclusion that Seventh-Day Adventism is a false religion, full of deception.

Its teachers are pessimists. The whole trend of their doctrines is that the world is growing worse. They delight to see armies marching afield and to hear the cannon roar of nation against nation. Earthquakes and hurricanes are the harbingers of the end of the world rather than the preaching of the gospel to all nations. They are calamity howlers and say "that the former days were better than these." Lest their predictions should fail, they seldom take part in any public movement for social betterment.

They out-Pharisee the Pharisees in proselyting. While the Jews dedicated a court of their temple to the Gentiles the mission of the Adventists is to obstruct and destroy all Sunday worshipping churches. Their goddess, Mrs. White,

saw in her visions, the churches "growing more and more corrupt"; . . . . . "Satan has taken full possession of them." "I saw," said she "great iniquity and vileness in the churches. Their profession, their prayers, and their exhortations are an abomination in the sight of God." "Selfishness, fraud and deceit are practiced by them." "The nominal churches are filled with fornication and adultery, crime and murder, the result of base, lustful passion." And Elder White calls the church "Babylon," "the synagogue of Satan," since God's people, the Seventh-day Adventists, have come out of her. It seems strange indeed that the chief part of their religious work is to "compass land and sea," to make proselytes of these apostate, adulterous, demon-possessed Christians! From one-half to two-thirds of their members were obtained in this way. They follow the missionary to all lands to be ready to pounce down upon their converts like the fish-hawk that steals away the fish caught by other birds. Their delight is to weaken or break up a church. They join with infidel and atheists in such work and they feed upon evil reports about churches or ministers like so many vultures feasting upon carrion. Like the race-track gamblers, they have even published a book of scandals against church members and ministers which they freely distribute to the delight of infidels and devils.

These religious bigots consider themselves especially commissioned of God to seek the destruction of the two beasts described in Rev. 13, namely, Roman Catholics and Sunday worshippers or those who keep the "Pope's Sabbath." A. J. S. Bourdean, secretary of their Religious Liberty Association, said that Catholics ought not to be allowed to settle in this country and that they should be disfranchised. This association carries on a continual propagandism against the Christian Lord's Day. Every Monday from six to a dozen agents start from their printing plant at Mt. View, California, loaded with their literature devoted largely to a crusade against the Sunday institution, in both its religious and civil aspects. They join with worldlings of all classes to increase Sunday labor and amusements. If they have but one day of secular work for the week they reserve it for Sunday to show their spite towards the "Pope's Sabbath." Their ministers defend Sunday saloons. In a hearing before the Committee on Public Morals at the last session of the California Legislature, Revs. J. O. Corliss and W. M. Healey, who had been sent there by the Adventist Church to oppose the passage of the Sunday rest bill, said, that "the way to prevent the evils of the Sunday saloons was not to close them but to set men to work by the repeal of Sunday rest laws so they would have no leisure to spend about saloons." Thus these representative ministers of their church are wiser than the author of the Fourth Commandment, which is the main cornerstone of their teachings and which declares, "Six days only shalt thou labor." These Solons also declared in the same legislative hearing that all the federal and state Sunday laws were unconstitutional, notwithstanding they have been upheld by the Supreme Court of the nation and of twenty-six different states. What a blunder that these preachers, with so much legal lore, have not been appointed upon the Supreme Bench of our Nation! They know more about laws, civil and divine than our wisest justices or the Lord himself.

Although these Adventists pose as the defenders of religious liberty, yet they are its chief foes. All the world knows that Saturday is their day of worship and that a Sunday law will not affect one iota the manner in which they spend their day of worship. No one objects to their worshipping from daylight to dawn on Saturday, the Jewish Sabbath, even though there is a movement among Jewish churches to change their Sabbath to Sunday. But if Adventists are sincere in their proclamations in behalf of religious liberty, let them show it by ceasing their opposition against the ninety-nine and one-half per cent of Christians who believe Sunday to be the proper day for public worship. The are "dogs in the manger" who will neither worship on the Lord's Day nor allow others to do so. Yet they claim to be apostles of "religious liberty!" "Pharisaical bigots" would fit them better, true descendants of their prototypes who accused the Lord of the Sabbath.

They are the foes of civil liberty. It is the natural and the American right of every citizen to enjoy a weekly rest day. Men are not asking for the privilege of working but for the right of resting on Sunday. The law of their physical constitution demands it and it is their richest inheritance from their American ancestors. He who steals the poor man's purse is guilty of petty larceny, but he who robs him of his weekly rest is guilty of grand larceny. According to the estimate given by leading physicians, the average life of laborers who have no Sabbath rest is shortened from ten to twelve years. More annual deaths occur from Sunday labor than from the liquor traffic. He who engraved on tables of stone, "Six days only shalt thou labor," wrote the same law upon man's mind and body. Our proposed Sunday rest bill makes a provision whereby those who rest on Saturday may work on Sunday, yet the Adventists oppose this exemption in their behalf as much as any part of the bill. They are dead set against all Sunday legislation, even though it fully protects their religious and civil rights. This proves that it is only a religious dogma for which they are contending. But in that manner which is so characteristic of their sect, they fight behind the shield of liberty to destroy the laborer's rest day.

The Adventists are disloyal to their government. They continually teach that the United States is the two-horned beast of revelation, contrary to the interpretation of all other expositors. Their work is to endeavor to destroy the influence and power of this "beast." They would rejoice and be exceeding glad to see our government fall upon the rocks of dissolution. Says Rev. D. M. Canright: "Not a soul of them, man or woman, in field or hospital, lifted a finger to aid in putting down the rebellion or slavery. They stayed at home and found fault. If a man had gone to the war he would have been expelled from the church, for Mrs. White forbade it. Hear her: 'I was shown that God's people, who are his peculiar treasure, cannot engage in this perplexing war, for it is opposed to every principle of their faith. * * * The nation will be on the side of the great rebel leader,' the devil." According to their doctrines, had they gone into the war they would have been fighting for the powers of darkness, for the United States is a demon of hell. Mrs. White predicted at the time of the war, the overthrow of the nation. But

the nation still lives, proving her to be a false prophet.

The Seventh Day Adventist Church is a foe of the American home. Thousands of laborers and business men have no day at home. A Sunday rest law would give them half a hundred of home days every year. Whatever promotes the home life promotes the state life. So when the Adventists unsheath their swords against Sunday rest laws they thrust them into the heart of the home and the state. The open saloon is recognized by all to be a menace to the home. Every true church has arrayed itself against the liquor traffic. But the Adventists and saloonists are mutual allies. A Sunday law would close all saloons one-seventh of the time. The Advent preaches and workers go to the saloons and drinking class for signatures on their petitions against a Sunday closing statute. At the recent local option election at Fresno, California, to vote out the saloons, the Adventists gave their support to the saloon element, lest if this reform succeeded it might lead to the Sabbath reform. One of their Elders at Headsburg said he would rather see two hundred saloons open in their town than to see the ones they had closed by a Sunday law. Mr. Taylor, an Adventist preacher, said at Calistoga, this state, in a public address, that if he were a saloon-keeper he would fill the people full of liquor Sturday night so they could not go to church on Sunday. At the State Legislature the Advent preachers and the agents of the saloon worked side by side as loyal allies in their common fight. They also obtained the help of atheists. One of their petitions was circulated by a Mr. Johnson of San Francisco who signed himself an atheist in a personal letter to the writer and who declared his views in these words: " 'Orthodoxy must lie or die.' The foundations of the church are falling and you cannot prop it up by law. The people to be free must first destroy the cause of all slavery, God and church." And one of his signers to the Advent petition said: "We can never have any real liberty as long as a priest or preacher are alive, they are a curse to any country." This is the way the Seventh-Day Adventists have come out from the "Babylon apostate, adulterous church" as described by their priests, Elders and Mrs. White, by joining themselves to atheists, infidels, scoffers, saloon-keepers, drunkards and prostitutes for the avowed object of destroying the Lord's Day wherever it is observed. What claim have they to be regarded as a Christian church, so long as their chief business is to tear down the Christian Sabbath, both as a religious and a civil institution?

In conclusion allow me to repeat that I am not casting any stones at the private lives or character of these secluded people, but maintain that they are answerable for their public acts and false doctrines that they are scattering broadcast throughout this and other lands.

CHRISTIAN ENDEAVOR NOTES.

A. B. Patten.

The Most Stirring Events of Foreign Missionary History. Acts 14:8-22.

What these events are will be a matter of individual judgment. But for us Congregationalists, especially during this centennial year, the launching of the American Board and of our great Foreign Missionary work will be a record of most stirring interest. So it is fitting that this article should be devoted to a sketch of the origin of this movement in our denomination. The following is quoted or adapted:

The American Board, which is the Foreign Missionary Organization of the Congregational Churches of the United States, was organized one hundred years ago the 29th of next June. Leading up to this occurrence were two events of great moment in preparing the way. In 1802 there was a stirring revival in Yale College. Young men gave their lives to the kingdom of God, and mothers consecrated their sons to the cause of missions. Of these latter was the mother of Samuel J. Mills. Lyman Beecher said that the American Board originated in the revivals at the close of the 18th century and the beginning of the 19th.

In 1906 Samuel J. Mills entered Williams College, Mass., and in the same year with four other students met under a haystack during a thunderstorm to pray for the evangelization of the world. It was there and then that Mills uttered the words that have become historic, "We can do it, if we will." From that date the history of American foreign missions virtually begins, for while waiting under that memorable haystack, these five young men pledged themselves to pioneer work on the foreign field. "Then and there began the preparations for a new Turkish empire, a constitutional government for Japan, and a modernized China."

In 1910 at Andover Seminary, Samuel J. Mills, Gordon Hall, Adoniram Judson, Samuel Newell and Samuel Nott, in consultation with members of the faculty, and being advised to go in the help of the Lord, outlined a plan for organizing the American Board of Commissioners for Foreign Missions. This Board was to back them in their venture, and to promote a continuous work. Their plan was adopted by the Massachusetts General Association of Congregational Churches, at Bradford, June 29, 1810.

The first meeting of the American Board was held September 10, 1810, at the home of Noah Porter, Farmington, Conn., with five present. "Scarcely had the meeting adjourned," said Porter, "when my father, then seventy-four years old, said to my wife, 'How much ought I to give to this object?' 'Five hundred dollars,' was the instant reply. This was probably one-fifth of all he possessed."

Officers were elected at this first meeting, and an address to the churches was prepared. By a special effort $6,000 was collected, and on February 6, 1812, Messrs. Mills, Judson, Hall, Newell, Nott and Rice were ordained at Salem, Mass., and before the end of the month all had sailed for Calcutta, India, three of them accompanied by their brides. The first mission of the Board was started at Bombay in 1813 by these missionaries who had been expelled from Calcutta by the British East India Co.

This in brief is the stirring story of the beginning of a world-wide movement that put Congregationalism at the front in organized missionary activity, and blazed the way for later foreign effort by all the leading denominations of the United States.

Pacific Coast Congregationalists should plan to observe Lincoln Memorial Sunday. Read what the American Missionary Association has to say about it in The Pacific this week.

Among the Churches

CALIFORNIA.

Petaluma.—Three persons were welcomed into fellowship at the last communion service.

Lemon Grove.—The Rev. C. N. Hand has accepted the call from the Lemon Grove church and has entered on the work.

Lincoln.—The church on January the 12th extended a unanimous call to the Rev. C. C. Cragin who had been acting as supply for several weeks.

Rohnerville.—This church accepts the plan of systematic benevolence. The work here under the leadership of Rev. Roscoe Nickerson is progressing nicely.

Highland.—Reports at the annual meeting last week were very gratifying. The treasurer's report showed $1,867.22 raised for current expenses and $875 for missions.

Suisun.—Since Rev. Seneca Jones' acceptance of the call to Auburn, this church is pastorless. They are looking for a good pastor, and in the meantime are to have supplies.

Oakland, Pilgrim.—There was a large attendance at the church supper given last Friday evening at which time reports were received from the various departments. Throughout, there was a strong note of courage and optimism.

Martinez.—A series of special meetings are being conducted by Evangelist H. N. Bunce of Los Angeles. The afternoon Bible readings are well attended and full of instruction to Christians. The first invitation was given to the unsaved Saturday night when eleven confessed Christ. Under the leadership of Mr. Edson D. Hale the expenses of the campaign were generously and promptly raised Sunday morning. The watchword of the campaign is "Martinez for Christ."

San Francisco, First.—The statistical reports just sent to the State Conference registrar shows 633 members on January 1st, 1910. Forty were received during 1909. The home expenses for 1909 were $10,946. The total reported benevolences by the church and members of the church and congregation was $27,819. The membership as to residence is: In the city and county of San Francisco 391; in Alameda county, 106; in Marin county, 28; in San Mateo county, 11. Members at a great distance 88. Members of whom address is not known, 15.

Oakland, Plymouth.—A very strong and helpful showing was made by the report at the recent annual meeting. The 55 accessions during the year gives a membership now of 202. About 80 new children entered the primary department of the Sunday-school during the year. The benevolences of the church were doubled. The pastor's report emphasized the need of a parish house containing Sunday-school class rooms, library, swimming pool, bowling alley and a Sunday-school auditorium to be used also as a gymnasium and entertainment hall.

Redwood.—The annual meeting was held on Thursday, January 6th, and was well attended. The reports showed a gain in every department. Largest number were received into the church of any year during the present pastorate. Benevolences were larger than in any previous year. Gain in the last six years in benevolences was 67 per cent. The church treasury closed the year with a balance of $145 on hand and all bills paid. The Sunday-school has increased in members and efficient work. An important work is being done by the pastor in conducting a teachers' training class. The pastor closes his sixth year the 31st of January.

Benicia.—This church held its annual meeting on Tuesday evening, January 11th. About one hundred persons sat down to the heavily laden tables. The reports of the year's work showed progress in every line. The clerk reported a net gain of ten per cent in membership. The Sunday-school and Endeavor are prosperous. The bills for current expenses are all paid. Some very attractive electric light fixtures have just been installed in the church building. The church took up a prepared budget for the new year and look forward hopefully to the year's work. They voted to accept the apportionment of the conference committee on Proportionate Benevolence.

Sierra Madre.—Reports of the annual meeting, just held, show that in spite of some ebbings of the tide, there has been substantial progress during the year. Thirty were added to the fellowship of the church. A troublesome mortgage of twenty years' standing was paid off—leaving the church free from debt; the Sunday-school was graded; the church attempted to do away with entertainments of every kind for the purpose of revenue; it also fell into line with the apportionment plan in raising its benevolences. Last month the Prayer Union of Los Angeles held a Retreat with this church. Thirty preachers were present, representing eleven different denominations. A fine object lesson in Christian union was presented and a time of rich spiritual blessing enjoyed.

Lodi.—The Sundayschool gave the most elaborate Christmas entertainment ever given in this church, a very fine cantata, with some other numbers. On January 2d, the regular communion service, with a New Year sermon by the pastor, was thoroughly enjoyed by a large congregation. One new member was received into the church by letter. On Friday, January 7, the church held the regular annual meeting for the hearing of reports, the election of officers and other business. One hundred and fifty people, members and friends, sat together at the long tables for the annual dinner at 12 o'clock. The afternoon was all occupied in hearing a long list of the most gratifying and encouraging reports from all departments of the work. Notwithstanding the adverse financial circumstances of this locality for the year 1909, it was by far the largest contributor for home expenses and benevolences in the history of the church. All enter upon the new year with high ambition and hope for larger things for 1910.

San Francisco.—Plymouth Church is girding itself for the coming year. The enrolled membership is 211, of which 58 are non-resident. Messrs. Bradford and Graeber have been added to the Board of Trustees. Messrs. Gillespie and Wheeler to the Deacons. Treasurer Bufford reports 1909 disbursements at $4086.55, and a deficit of $263.92. The Ladies' Aid Society and the Temple Workers contributed $250 toward the funds of the church, while the missionary

auxiliaries gave $220.40 to home and foreign fields. The church aided the needy to the extent of $120.00, and gave to missions $240.00. Church Extension and Sunday School work were aided to the amount of $115.14. Messrs Gilespie and Bufford have been elected delegates to the Church Extension Society, and Messrs Bradford and Marcus delegates to the Northern California Congregational Conference. Rev. A. L. Knudson of Kern supplied the pulpit last Sunday, Rev. J. Perry Ratzell being expected to preach on the 23d. The church is looking for an energetic young pastor, like that of its Oakland namesake.

NOTES AND PERSONALS.

The Rev. Dr. Temple closes his pastorate at Sacramento the last Sunday of this month.

The editor of The Pacific went to Seattle Tuesday of this week, expecting to return the latter part of next week.

Next Monday the Rev. C. R. Brown will speak to the Congregational ministers of San Francisco and vicinity on "The Making of a Sermon." The following Monday the meeting will be at the Chinese Mission Home in San Francisco. It will be a union meeting of the denominations. The paper will be by Prof. Buckham, on "An Old Fable Newly Applied."

SOUTHERN CALIFORNIA NOTES.

By Traveler.

The Layman's Missionary Movement in Southern California was fully inaugurated January 11 at 9 p. m. at a banquet in the Church Federation Rooms.

This Movement marks the beginning of a new epoch in our Conference. Plates were laid for one hundred and fifty guests, but there was a demand for many more when all had arrived.

All the principal churches were represented though, as some one said, there were three times as many laymen as ministers, indicating that this is strictly a men's movement; also indicating that some of the pastors will need to step up a little if they are to keep pace with the men of their own congregations.

Rev. Charles H. Seccombe, President of the State Brotherhood, presided and opened the subject of the evening and introduced the speakers.

Mr. Wm. H. Howard of Riverside spoke on "A Business Man's View Point," saying that our Benevolences should be put on a business basis and not have to rely on spasmodic, emotional appeals.

Mr. Fred M. Wilcox, Treasurer of our Conference, made one of the strong hits of the evening on the subject, "God's Dollars," saying that the tithe of a man's income belonged to God. He said that he knew by personal experience, as well as by the testimony of others, that tithing was a paying proposition, even an increase of material blessings even though we did not receive it as a plan divinely approved.

Mr. Wm. H. Lewis of Seattle, President of the Congregational Brotherhood in America, came here to be present and speak at the banquet, and was the principal speaker of the evening His remarks were full of hope and enthusiasm and prophesied great things as the outcome of the new movement. He said this was the very first meeting to start the Layman's Missionary Movement for the raising of the $2,000,000 budget; also he said the laymen were expected to get behind the Apportionment Plan and see to it that it was a success in their local church. We feel our obligation for our home expenses but not for those on the foreign field.

Rev. George Irving of Claremont put in the arousement by a stirring earnest appeal for larger things and by his enthusiasm prepared the way for the proposition that followed and in fact grew out of his suggestions.

His speech was received with great applause whereupon Judge Curtis A. Wilbur proposed that the men of our churches attempt to raise during the year 1910 the sum of $5 per member from our ten thousand members in addition to the sum apportioned to us by the National Societies. The money raised to be distributed as follows first, making up to each of our National Societies the full sum asked of us for them; and then of the remainder, 50 per cent to be given to the American Board, 25 per cent to our Home Missionary Society, and 25 per cent to the A. M. A., to be used on this coast. After full opportunity and the asking of questions, the proposition was adopted unanimously and enthusiastically.

The follow plan of action was then proposed: That the men present return to their homes and proceed to do four things, to wit: (a) Form a Men's Missionary Committee; (b) Have a banquet and inaugurate the work; (c) Devise the best plan for raising the money in your church; (d) Make a personal individual canvass of your congregation.

Rev. T. O. Douglass of Home Missionary fame in Iowa is with us to take part in the Educational Campaign.

Rev. C. P. Dorland preached for Rev. J. H. Williams of the Redlands church last Sunday. Mr Williams is nursing a small attack of la grippe

Santa Ana church hs voted to send all her benevolences through the treasurer of the Conference, Mr. Fred M. Wilcox. When all our churches and all our church depatments do this, then will we make the Apportionment Plan a reality; until then it will be only a theory.

The laymen at the Brotherhood banquet all began by an apology and the statement that they were not public speakers, and then proceeded to roll back the mists by bursts of eloquence.

Flying machines and $100,000 Missionary Campaign on the same day in Southern California looks like progress and both will yet make good.

Mr. H. A. Wheeler, Field Secretary of the Layman's Missionary Movement, was at the banquet and spoke of the movement in the Midle West.

Mr. LeMasters, President of the Brotherhood of the 1st church of Los Angeles, referred to the new movement as a "man's job," and said that it was now up to the men to get behind the $2,000,000 budget.

The new movement was referred to as a serious business for serious men.

The .Superintendent. of .Benevolences addressed the Southern California Baptist Convention in Riverside on the 12th instant on the merits of the Apportionment Plan.

OREGON LETTER.

George H. Himes.

Rev. Benjamin S. Winchester, who has been called to the position of editor of the general publications of the Congregational Sunday-school and Publishing Society, and Educational Secretary of that body, is very well and favorably known in the Pacific Northwest. He came to the coast about fourteen years ago, and spent three years at Whitman College, Walla Walla, Washington, in the chair of Natural Science. He was born in Vermont in 1868, and obtained his classical education at Williams College, during the last years of President Mark Hopkins' notable life. His theological training was obtained at the Chicago Seminary. He was ordained on Puget Sound and had a short pastorate there. He was pastor of the Hassalo Street Church of this city for a year, and six years ago was called to the pastorate of a suburban church at Winnetka, near Chicago. He was married at Walla Walla, twelve years ago to Miss Pearl A. Gunn, the daughter of a Presbyterian minister. She was graduated at Smith's College.

The Men's Brotherhood of the Congregational Church of Oregon City, have a good attendance at their regular monthly meetings. At the last meeting the principal address was made by Col. Ernest Hofer, editor of the Capital Journal, Salem. The pastor, Rev. E. C. Oakley, is doing good work.

Rehearsals are now under way under the direction of Mrs. E. E. Williams, director of the choir of the Congregational Church of Forest Grove, to present the great Oratorio, "The Holy City," in the near future. It is the intention to enlist all the musical talent in that city in this enterprise.

The electric railroad from Portland to Tillamook, a distance of approximately one hundred and twenty miles, is well under way. Fifteen hundred men are now at work on the road. This will open up one of the greatest timber regions in the world, besides a good agricultural country when the timber is disposed of. This line will be in operation during the summer, and will be another link connecting Forest Grove with Portland—a condition that will give a new impetus to the educational work that is being carried on at Pacific University. At the present time there are eleven trains each way daily between Forest Grove and Portland, and when the road above alluded to is completed a number of additional trains will be added.

Thirty years ago the 9th of January occurred the first and last windstorm of any consequence so far as doing any particular damage, since the first settlement of any section of the Pacific Northwest. The course of the wind was from the southeast to the northwest. At daylight of January 9, 1880, there was a stiff breeze, but not at all alarming. At eight o'clock, the single ferry boat across the Willamette River was obliged to stop for fear of being swamped. Numerous portions of the city, now solidly built over, were then covered with heavy bodies of timber, and in these tracts the falling of trees was constant. The height of the fierce gale was between the hours of ten and two. During the time the tall spire of the First Presbyterian Church, on the northwest corner of Third and Washington streets, was blown down. (Upon this site is now being erected a twelve-story steel building 100x100, of the latest and most approved style for business purposes.) Tin roofs on the courthouse, Masonic Temple and a few other buildings were rolled up like a scroll and carried away. Across the wagon road leading from the ferry landing on the east side of the river to the present village of Lents, a distance of about seven miles, were blown down six hundred trees; and on the west side, from Portland to Beaverton, a distance of eleven miles, four hundred and fifty trees were blown across the Southern Pacific R. R. track. Notwithstanding the severity of the storm, no lives were lost, and the main loss resulted from the delay in getting about occasioned by the blockading of the roads.

Lincoln Memorial Sunday

FEBRUARY 13, 1910

THE AMERICAN MISSIONARY ASSOCIATION, GREETING!

To all the Congregational Sunday Schools of our Country:

The lessons of Christian Patriotism and the responsibilities of citizenship are appropriately called to the attention of the children and youth of our country in this

LINCOLN MEMORIAL SERVICE.

Sixty thousand loyal members of our Sunday Schools observed this service last year. Will not the entire membership of our schools join in solid phalanx this year for this great patriotic service and add their gifts to the American Missionary Association to complete the work of Christian education and uplift made possible by the life and work of

ABRAHAM LINCOLN?

Send to Pacific District Office, A. M. A., 21 Brenham Place, San Francisco, for Concert Exercises and collection envelopes for use on

LINCOLN MEMORIAL SUNDAY

Make checks payable to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York, N. Y.

Rev. Geo. W. Hinman, Sec'y, Oriental Mission Bldg., 21 Brenham Place, San Francisco, Cal.

THE CONGREGATIONAL CHURCH WORK AT RENO, NEVADA.

The Year 1909 a Prosperous One for the Church.

The Reno Church has just celebrated its 39th anniversary and closed one of the best years in its history. In spite of the zero weather, almost unknown in Nevada, over 200 members of the church and congregation joined in the annual meeting on Wednesday evening, January 5th. The church received 26 new members during the year, making a total of 174 since the beginning of the present pastorate. The church treasurer reported receipts of $6,623 during the year which includes $3,764 raised for the new organ. Besides the dedication of the new organ, a fine marble baptismal font was given by Mr. T. F. Dunaway.

Manager of the N. C. O. Ry., in memory of his wife. Early this coming year a memorial window will be unveiled, given by Mr. W. M. Van Buren in memory of his wife, who died during the past year.

The ladies' societies raised over $1,500 during the year; the Men's Club has a membership of 50, including many of the leading men of the city and state. The Sunday-school has increased so rapidly that the classes now occupy all the available space in the church building and two adjoining houses.

Congregations morning and evening tax the seating capacity of the church, and the large percentage of men in the audience is a matter of comment by the many strangers who attend the church. Mr. Mears will soon begin his seventh year in this pastorate and the future looks very bright for the church.

A recent incident has been the means of bringing the religious forces of the community closes together than ever before. When the Catholic church lost its handsome structure by fire, the pastor and trustees offered our church for the Christmas and New Years services which was accepted by the Bishop of Sacramento and High Mass was twice observed in the Congregational Church and for two Sundays the church was crowded with worshippers from early Mass to the closing Congregational services of the evening. It impressed the community as an exhibition of Christian charity and has won many friends to the church.

Reno, Jan. 10, 1910.

THE HOME

"KEEP A-LIVIN' ALONG."

Some folks they keep huntin' for sorrow;
The sigh if they're right or they're wrong;
But this day's as good as tomorrow,
So I jest keep a-livin' along.

I jest keep a-livin' along,
I jest keep a-singin' a song,
There's no use to sigh
While the sun's in the sky;
So I jest keep a-drivin' along.

When the Lord made the world, was I in it
To give him directions? He knowed
I wouldn't know how to begin it,
Bein' nothin' but dust by the road.

So I jest keep a-livin' along,
And I can't say the Lord's work is wrong;
I never will sigh
While he's running the sky;
I jest keep a-livin' along.

I'm thankful for sun and for showers;
The Lord makes the winter an' May;
An' he'd hide all the graves with his flowers
If folks didn't weed 'em away!

So I jest keep a-livin' along,
Still thankful for sunlight and song;
I know, when it's snowin'
God's roses are growin',
So I jest keep a-livin' along!

THE PROBLEM OF THE GROWING GIRL.

"As soon as baby sleeps all night, things will be easier"—says the mother at first. Later on it is, "As soon as she gets the whooping-cough, then"—Presently it is, "When she gets a little older and more reasonable"—And so the little girl passes from babyhood to youth, and always there are fresh difficulties to be met; her temper, or her friends, or her disposition, or her manners, keep her parents anxious about her.

At last comes the day when she gets well into her teens. She has been carefully trained all the way along; she now has learned to obey, to study her lessons, to do little things about the home; he has had ten years in Sunday-school and is undoubtedly a member of the church in good and regular standing. Now, surely, it is time for her to show some results, and become a blessing to the family and repay her mother for all she has endured!

It sounds reasonable enough, but facts prevent one from too fondly believing in any such happy, foregone conclusion. The time for solid comfort has not yet arrived, for the teens are, perhaps more than any other period of life, a time of storm and stress. Self-will suddenly assumes unwonted proportions; vanity springs up hydra-headed; to "have a good time" seems the end and aim of the girl's existence. Where now are the results of all her careful education? Impulses toward better things seem at times to hold sway, but none of those good principles so carefully instilled seems to dominate the life. How does it happen that the child of so many prayers and such conscientious nurture has become this distracting, selfish, too often rude and inconsiderate being?

To-day the scientists have found out some things which, if understood by fathers and mothers, would help them understand that perplexing being, the growing girl. If this knowledge were only well in mind all the time how many sleepless nights they would be spared, and how many tears and reproaches they would omit! For the girl in her teens is by no means a finished product; she is only passing through one phase of development, physically, mentally, morally; she is never to be accepted as really what she appears on the surface to be. For years now she must be treated, not as a child, nor yet as a woman, but as something quite different from both.

Physically the girl suffers from not understanding herself and her own needs. She assumes, with her lengthened dresses and turned-up hair, the idea that now she is grown up. She thinks that her hours of sleep, her food, her recreations sould all be like those of adults. She is sure she knows esactly what to wear, and smiles superior to her mother's plea for warm clothing and rubbers. She can surely take care of herself now!

But unfortunately never, not even when she was a teething baby, did she need care and supervision more than

her body and, unless she is judiciously watched and certain hygienic principles insisted on, she cannot grow into a strong woman. Her mother knows this, in part, at least, but too often she weakly gives up the struggle and lets her daughter have her own way with herself.

Any one who lives near a high school knows how many things girls do which are all wrong from the standpoint of health. A certain doctor who had an office in front of which hundreds of girls passed daily, became indignant over what he saw that he wrote an open letter to a newspaper. He said the girls defied all known laws of hygiene; they wore low shoes all winter; went without rubbers in the rain; their eyes showed strain; their complexions, improper food; their expression, lack of sleep. "Are these girls," he inquired indignantly, "to be the women of the generation? If so, what sort of wives and mothers are they going to make?"

The mother of a growing girl must seriously consider these things. Her daughter lacks both the wisdom and the experience to regulate her own life properly, and she needs many, many wise talks; but unluckily she "perfectly hates" to be spoken to about her health, and she is restive, if not resentful, when she is told she must ride to school some days instead of walking, that she cannot play ball day after day, that she must not eat candy between meals, or drink ice cream soda every afternoon, or go to school without breakfast, or study late at night, or read by twilight, or wear lingerie waists and unbuttoned jackets in cold weather. She must understand that, even if she regards her mother as a tyrant, or 'way behind the times, she is still under a certain amount of authority and must be made to take care of herself, whether she will or not.

Of course too much dwelling on one's health is almost as injudicious as saying nothing about it, but a growing girl always tends to overdo. She is not wise enough yet to be left to herself, and in spite of her attitude of resentment she cannot be left wholly to her own judgment. How many mothers have had to endure that bitterest of all reproaches from their grown-up daughters:

"Why did you not tell me? Why did you let me break down my health? See what a miserable specimen of womanhood I am when I might have been strong and well if only I had known what I know now!"

Not only physically but mentally a growing girl needs direction. Teachers too often presume on her age and give her far more home work to do than she ought to have, and compel her to study when she out to be out of doors or asleep. Now since parents cannot often control the amount of study to be done, they should at least regulate the conditions under which it must be done. It is of the greatest importance that there should be a quiet place to work in, with a good light and sufficient heat for comfort. If the family is large and the house small, this place is difficult to find, but it is a real necessity for the girl. She can do twice as good, thorough, rapid work as when she is constantly interrupted.

As to the question of amusements and the consequent loss of sleep which they bring with them, here too parents should be reasonably firm—reasonably, let us say, not rigidly. A girl needs some recreation, and she must have it, on the penalty of snatching at stolen pleasures if she is now. Her whole future health depends on attention to denied proper ones. But at least she should take them as far as possible in the daytime, not at night. When on Friday or Saturday night she wishes to stay out beyond her bedtime hour, she can make up the sleep by a nap in the daytime. She ought not altogether to forego the little parties with her friends which she is entitled to.

The question of the girl's reading must not be forgotten, for in her teens she is at the age when, normally, she will want romances, just as the boy wants adventures for his mental food. If her mother does not supply her with good, well-written books which give her romance of a high order, she will probably devour the life history of Lady Belinda and Lord Arthur on the sly, borrowing it from some other girl. She must be so well trained by reading good books that she will laugh and despise trash.

Sentiment crops out elsewhere besides in her reading at this time, and there is always the danger of incipient love affairs. The great guard against these is in having plenty of nice boys at the house, and making the friendship between them and the girl a simple, matter-of-course thing. It is not the many boys but the one who is to be feared. When this one does exist in spite of all precaution, it is always best to accept his presence smilingly and make him at home in the family circle. Opposition is but food for the passing fancy, and it is far better to encourage than discourage dawning sentiment, provided it is done as a matter-of-course thing; this gives a building passion a distinct chill, where taking it seriously develops it amazingly.

Quite as trying as the sentimental stage in the life of the growing girl is that of morbidness. She cries by the hour over real or fancied slights from her intimate friend; she is sure every one dislikes her; she is selected by her teachers for criticism; worst of all, her mother does not understand her!

This, too, is something to be looked for. Every girl in her teens is, of course, morbid at times. Perhaps the cause lies in indigestion or lack of sleep; perhaps she is growing too fast and needs more food; perhaps she wants a good tonic. At least it is undoubtedly a physical rather than a mental aberration, and like so much else, it will pass.

There are still more serious things for a mother to meet in training a growing girl, and some of these give her her very worst moments. The daughter has decided, and usually wrong, views on many subjects, and contradicts her elders when they disagree with her; she is boisterous; she does not rise when older people enter the room; she is abrupt, thoughtless, tactless; it seems impossible to make her into a quiet, well-behaved little woman.

But all these faults, too, will disappear when she is a little older, provided always that she has before her in the home a daily example of a dignified, considerate, courteous mother. It is true that at 15 a girl has much to learn, but then she learns far more rapidly now than at any other time in her life, and sometimes the fine flower of behavior blossoms unexpectedly after years of disappointment.

But what about the things which trouble a mother even more than these, the faults of character which seem to be deep rooted? Te girl is selfish; she demands things which the family cannot afford to give her, pleasures which are quite out of the question; she is vain, seems to think of nothing but dress, and prinks before the glass hours at

a time; she is impatient, hard to control, and often wounds her father and mother.

This is, most of all, where the growing girl is perfectly normal! Of course the girl is selfish; but then individualism is just waking and without it she would never be more than an echo of some one else. It will do no good to keep pointing out to her that she is selfish; rather, the altruism which lies dormant in every young mind should be tactfully awakened and made to expel the fault. Perhaps her mother may not be strong, and part of the housekeeping may be handed over to her daughter; perhaps some invalid child outside the home may need a few hours' amusement a week. In some way the doing for others will gradually work a cure.

As to vanity, how perfectly normal that is! Nature teaches her as it does the birds, to preen herself, and make herself lovely. Vanity is one of the most valuable aids a mother can have. It will teach the girl to be neat; it will tell her to brush her teeth, to stand up straight, to take deep breaths; it will make her sew and trim hats. Vanity should never be eliminated as a defect of character, but only trained.

As to the worst evil of all, the lack of love for her parents and consideration for them, this is a curious but by no means uncommon manifestation in a growing girl. Sometimes it is partly the fault of her mother, who demands an attitude of too great subserviency, too implicit obedience, and fails to adjust herself to the enlarging interests of the daughter. Sometimes it is because two natures which are alike will jar on each other in daily intercourse. In either case there is place here for common sense in dealing with the difficulty. Instead of praying and weeping over the girl the mother should set herself to get her away from home for a time, either at school or college, or on visits, or elsewhere. The best way of making a girl love her home is to separate her from it for a while. The fresh point of view shows things undreamed of when they were a daily matter of course.

The secret of bringing a growing girl happily and easily through her teens is a double one. First, she needs sympathetic understanding—not alienation, not fault-finding, but quiet, good-natured acceptance. Her mother's motto should be, "It, too, will pass," as she confronts her difficulties. Second, she needs to feel around her, love. Not love when she is good alone, but love when she is trying, cross, disagreeable. To train up a girl in the way she should go, to bring out the best in her and prune the worst, she must be well and wisely loved—wisely loved, not blindly.—Caroline Benedict Burrell, in "The Interior."

A COSTLY COMMA.

"Have you your examples all right, Tom?" asked Mr. Walker, as his son closed the arithmetic and came to say good-night.

"Near enough," was the reply, "and I'm thankful, for they were a tough lot."

"But I don't understond," said his father, "what you mean by near enough. Do you mean that they are almost right?"

"Why, I mean they are as good as right. There's a point wrong in one, and two figures wrong in another, but there's no use in fussing over such trifles. I'm most sure the method's right, and that's the main thing."

"Yes," returned his father, "I admit that the method is important, but it is not the only thing. Let me see how much difference the point makes in this example."

Tom brought his paper, and, after looking it over, Mr. Walker said: "That point makes a difference of five thousand dollars. Suppose it represented money that some one was going to pay you. Then you'd be pretty anxious to have the point right, wouldn't you?"

"Oh, of course, in that case I would have looked it over again," said Tom, carelessly. "But this is only an example in school, and it would never make any difference to anybody whether the point was right or not."

"To any one but you," returned Mr. Walker. "For a habit of carelessness and inaccuracy once fixed upon you will make a different all your life, and may prevent you from ever succeeding in the business world. You may not realize it, but what employers want, and must have, is accuracy in little things, as well as in great, and, indeed, things that seem small are often far more important than they look. A comma seems about as unimportant as anything, but let me tell you a story about one.

"Some years ago there were enumerated in a tariff bill certain articles that might be admitted free of duty. Among them were foreign fruit-plants. What would that mean?"

"Why, I suppose," said Tom, "plants that bear fruit."

"Yes," said Mr. Walker, "but the clerk who copied the bill never had been taught accuracy, and, instead of copying the hyphen, he changed it to a comma, making it read, 'fruit, plants, etc.' It was a trifling error not worth noticing, you would say—but before it could be remedied, the Government lost two million dollars, as all foreign 'fruits' had to be admitted free of duty. Now, whenever you are inclined to be careless, I hope you will remember that two-million-dollar comma."

Tom did not say much, but he went upstairs thinking that if a little comma could make all that difference, it might be worth while to fuss over trifles, after all.—Martha Clark Rankin.

Young People

PHILIP'S PET.

"Position!" said Miss Marsden.

Forty-nine pairs of feet and hands and eyes obeyed.

"This morning," Miss Marsden said, "we will talk about our pets. Any one who has some pet at home may tell what he feeds it on, and what it can do, and then the others may guess what kind of a pet it is. First I will tell you about mine. I feed it sugar—"

One hand went up.

"And crackers—"

Three more hands were raised.

"And every hand in the room was up now.

"It eats out of my hand and sits on my fingers, and it sings. Its name is Goldie."

Miss Marsden nodded to let the children know that they might tell her what her pet was, and every child in the room guessed right the first time.

Several of the children had a canary. One had a bird that could talk. One had something that ate grass and gave milk, and slept in the barn. One boy had shy, long-eared pets that lived in a wire-netting cage, and would dig out if there were no netting in the ground beneath the cage. Ever so many children had cats or dogs, and some of the things they did were so wonderful that it took the other children a long time to guess what the pets were.

"Now is there any child who has a pet he has not told about?" Miss Marsden asked.

Philip raised his hand. His eyes were very bright, and he was smiling.

"What is it, Philip? Have you a pet?"

"I have," said Philip, standing straight and speaking very fast. "It eats potatoes and bread and molasses—anything it can get hold of. It runs about the house and yard and crawls up and down stairs. It tries to stand on its head when I tell it to. It knows everything that's said to it. When it wants anything, it gets it if it can reach it; and it brings me things I ask for, too. It watches for me to come home, and runs to meet me when it sees me coming, and it says: 'Hello, Phillie! How are you?' It is two years old, and its name is Jimmie."

Philip sat down and all the children laughed right out loud and waved their hands wildly.

"Whose pet is the best of all?" asked Miss Marsden.

Every child in the room cried out, "Philip's!"—Fannie Wilder Brown.

JIM JONES.

Jim Jones gets up at half-past four in rain or shine or cold,
And leaves the papers at the doors. He's only twelve years old,
But my! he's big, and makes me wish I had some work like his.
He says to me: "Poor kid; of course you'd like my job, Gee whiz!
If you could hear the things I hear, and see the things I see
When I get up at half-past four, you'd wish that you was me!"
He squints his eyes. "Why, Chub," he says, "I own the whole blame street!
And if you knew the things I know you'd say the're hard to beat."
"Oh, Jim," I say, "please tell me now what all these things can be."
"Not yet," says Jim; "you're lots too young. Wait till you're big like me."
"But, Jim, it must be awful cold in winter when it's dark."
"Oh, sure," he says, "so fine and cold it's just a perfect lark.
Of course I never dare to laugh for fear my face will crack;
Nor I can't frown, for it might freeze and turn an awful black.
So I just wear a half-way grin, and if my face should freeze,
I'd be all right to look at with a cheerful smile to please.
"You poor young kid," he says real sad, "I'm sorry as can be
Your pa won't let you go to work and see the things I see.
I cross my heart they're true," he says each time I walk with him.
Oh, dear! why can't I get up too at half-past four, like Jim?

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